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SERMON

Preach'd before

QUEEN MARY

AT

Sharp (John)

White-Hall,

ON

EASTER DAY, *March* 27. 1692.

Philip. iii. 10.

that I may know him, and the Power of his Resurrection.

By the most Reverend Father in God,

JOHN Lord Archbishop of YORK.

Primate of *England* and Metropolitan.

The Second Edition.

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PHILIP. iii. 10.

That I may know him, and the Power of his Resurrection.

WE shall easily see the Design of these Words and what use we are to make of them, if we look at their Connexion with the Discourse that goes before. St. Paul in this Chapter, sets himself to shew the Excellency, and the great Advantages of the Knowledge of Jesus Christ, and how inconsiderable, how unworthy to be named in comparison thereof, with, all those things were, that the Jews his Country-Men so much gloried in. His Discourse upon this occasion is so very remarkable, that it will be worth our while to run over the particulars of it.

I also (saith he in the 4th Verse) might have confidence in the Flesh. If any other Man thinketh that he hath where he might trust in the Flesh, I more. As if he had said *Think not O Phillippians, that I therefore speak lightly of those Privileges and Advantages which the Jews among you so much boast of, upon this Account because I have none of them my self: No, on the contrary, if I would value my self upon such outward carnal things, I have as much reason as any. Nay there is not a Jew among you that perhaps can say so much on his own behalf in this respect, as I can.*

For, (as he goes on in the 5th. and 6th. Verses.) I was circumcised the eight Day, of the Stock of Israel, of the Tribe of Benjamin, an Hebrew of the Hebrews: As touching the Law, a Pharisee: Concerning Zeal, persecuting the Church Touching the Righteousness which is by the Law, blameless.

That is to say, I have not only the Character of



Son of *Abraham* upon me, being circumcised; but I am also of the Race of *Israel*, which all the circumcised Children of *Abraham* are not.

Nay further. I am an *Israelite* of the Tribe of *Benjamin*; that *Benjamin* which our Father *Israel* so dearly loved, and that Tribe which together with *Judah* kept firm to the House of *David*, and the true Religion, when the other ten Tribes revolted.

Nay more, I am an *Hebrew* of the *Hebrews*. Not sprung from *Profelytes*, as many among you are, but all my Ancestors, both by Father and Mother, being natural born *Jews*.

And then as to my profession in Religion, it was the strictest among the *Jews*, for I was a *Pharisee*. And you all know that Sect of all others to be the most eminent for the Reputation of Preciseness and Sanctity.

Neither did I in my Zeal for the Law of *Moses* come short of the strictest *Pharisee* that is among you; for who was more busie, more eager, more violent in persecuting Christianity than I was?

And lastly, to sum up all, as to the *Righteousness* which is by the Law I am blameless. So punctual have I always been in observing the Precepts of *Moses* his Law; that none can reprove me in that point; but I may truly, in the *Jewish* notion of *Righteousness*, be accounted a Righteous Person.

But now am I much the better for all these things? Have I any great reason to glory upon the account of them? No, verily, (as he goes on in Verse 7.) *but what things were gain to me, those I counted loss for Christ*. All these outward Advantages, my Birth, my Profession, my Sect, my Reputation, my strict way of living, which might have proved very beneficial to me in all worldly respects; when I once come to the knowledge of the Christian Religion, I despised them all: For in truth I found that they were so far from being real Advantages to me, that they were rather hindrances in the way of Vertue and Piety.

Yea doubtless, (as he goes on in the 8th. Verse) I account all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ. That is to say, Not only the above-named Privileges, but all other things whatsoever, Wealth, Greatness, Fame, Friends, and Life it self, I account them all very pitiful things if they be compared with the inestimable advantages of being a *Christian*. As I have once, so I will again readily forsake all, part with all things that the World holds most dear and valuable, nay, I will trample them under my Feet like dirt and dung; provided I may obtain the Favour of Christ.

And (as he goes on in the 9th Verse) that I might be found in him, not having my own Righteousness, which is of the Law, but that which is by the Faith of Jesus Christ, the Righteousness which is of God by Faith. This passage hath been frequently misunderstood, and interpreted to a sense that I believe St. Paul did not think of. St Paul doth not here oppose an inherent Righteousness to an imputed one; but an outward natural legal Righteousness to that which is inward and spiritual, and wrought in a Man by the Spirit of God. The Righteousness which the Apostle here desires to be found in, is not the Righteousness of Christ made his, or imputed to him; but a real Righteousness produced in his Soul by the Faith of Jesus Christ.

The plain Sense of the Verse seems to be this. That which above all things I desire is to be found in Christ, i. e. to be found a Disciple of his; ingrafted into him by being a Member of his Church, *Not having my own Righteousness which is of the Law*, i. e. not being content with those outward Privileges, and that outward Obedience which by my own natural Strength, I am able to yield to the Precepts of the Law, which is that Righteousness in which the Jews place their Confidence, and by which they expect to be justified before God; *But that which is by the Faith of Jesus Christ, the Righteousness which is of God by Faith*; i. e. that Righteousness

ness which I desire, and in which only I shall have the Confidence to appear before God, is an inward Principle of Holiness; that Spiritual renewed Obedience to God's Laws which he doth require as the condition of his Favour and Acceptance, and which I can never attain to but by the Faith of Christ; by becoming a Christian. This is none of my own Righteousness but Gods, it being wrought in me by his Spirit, accompanying the Preaching of the Gospel; and as it is his Gift, so he will own it, and reward it at the last day.

This is the full importance of that Verse, and then it follows by way of Explication of what he now said, *That I may know him and the power of his Resurrection, &c.* This is the Righteousness that I aspire after, *that I may know Christ*, not only by a notional belief of his Doctrines, or Profession of his Religion, but by a Spiritual Experimental Knowledge of him, such a Knowledge as transforms me into his Spirit and Temper: *And that I may know the Power of his Resurrection*, i. e. that I may experience in my self all the good effects, that his Resurrection has a power to work in me; that I may feel the Vertue and Efficacy of it in my daily dying to Sin, and rising again to a new, holy, and heavenly Life. This is that *Righteousness* I long for, and in comparison of which, I account all things in the World but as loss and as dung.

Thus have I given you a full Account of the Text, and of all the Apostles Discourse that it depends upon. I now come to treat more particularly of it with reference to the solemnity of this Day.

We all here present do profess to believe the Article of our Saviour's Resurrection, and our business at this time is to celebrate the memory of it. But we must not rest here. We are not to look upon our Lord's *Resurrection* meerly as a thing to be believed, or professed, or commemorated; or as a matter of Fact that only concerned himself: But there is a great deal in it which doth nearly concern us. The Apostle tells us, there is
a great

a great Power in it; even a Power of raising us from Sin to a Holy and Vertuous Life. It is so ordered, as to be capable of being, and ought to be, a Principle of new Life in us, as it was the beginning of a new Life in our Saviour. Now this Vertue, this Power, this Efficacy of it, as it is that, which with the Apostle, we ought all most earnestly to endeavour the experiencing in our selves; so it is that which will be fittest for us at this time to apply our Meditations to.

My Work therefore at this time shall be to give some Account of the *Power of Christ's Resurrection*, in order to the making Men good, which the Apostle here speaks of; to shew how, or in what respect it doth influence upon the Lives of Christians.

Now if we look into the Holy Scriptures. we shall find that there is a four-fold Power attributed to it; or that it hath an influence upon our Lives in these four respects. That is to say,

I. As it lays an Obligation upon Christians to Holiness and Vertue.

II. As it is the Principal Evidence of the Truth of our Religion, the Design of which is to make Men Holy and Vertuous.

III. As it is the great Support of our future Hopes, or our Hopes of another Life; which indeed is the main Encouragement we have to apply our selves seriously to the business of Holiness and Vertue.

IV. And Fourthly, As to it we do principally owe all that supernatural Grace and Strength, by which we are enabled to live Holily and Vertuously. Of these four Points, I shall Discourse very briefly.

I. And First of all, Our Saviour's *Resurrection* hath an influence upon our Practice, as it lays an Obligation upon Christians to lead Holy and Vertuous Lives. As it is in it self an incitement to Piety, and heavenly Mindedness.

This is indeed the lowest instance of its Power; but yet we ought not to pass it by, because the Writers of

the New-Testament do frequently insist on it: For thus they argue. If Christ was Crucified for our Sins, then ought we to Crucifie them in our Members. And if Christ rose again the third day; then are we engaged in conformity to him to rise again to newness of life, to lead a Spiritual, Divine, Heavenly Life, such a Life, as he now lives with God.

And this in the ancient times was taught every Christian in and by his Baptism. Whenever a Person was Baptized, he was not only to profess his Faith in Christ's Death and Resurrection, but he was also to look upon himself as obliged in correspondence therewith, to mortifie his former carnal Affections, and to enter upon a new State of Life. And the very Form of Baptism did lively represent this Obligation to them: For what did their being plunged under Water signifie, but their Undertaking in Imitation of Christ's Death and Burial, to forsake all their former evil courses: As their Ascending out of the Water did their Engagement to lead a Holy, Spiritual Life. This our Apostle doth more than once declare to us.

Thus, *Rom. vi. 4. We are buried (saith he) with Christ by Baptism unto Death, that like as Christ was raised up from the Dead, by the Glory of the Father, even so we also should walk in newness of Life.* Thus again in the 10th and 11th Verses of that Chapter, *In that Christ Died, he Died unto Sin once, but in that he Liveth, he Liveth unto God: Likewise reckon ye your selves to be Dead indeed unto Sin, but Alive unto God through Jesus Christ our Lord.* That is to say, After the Example of Christ's Death and Resurrection, account ye your selves obliged to die to Sin, and to live to Righteousness.

Lastly, To name no more Texts, the same use doth the Apostle make of Christ's Resurrection in *Coloss. iii. 1, 2. If ye then, (saith he) be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God, i. e. You by entring into the Christian Covenant are incorporated into Christ, He is your Head, you*

are his *Members*; and therefore, since he no longer leads a life of this World, it will by no means become you to live like Worldlings, or Epicures, but being *risen with him* (as the Members ought to do with the Head) *to mind those things that are above* where he is, *to set your affections* (as he goes on) *on the things above, and not on the things of the Earth. For ye are Dead, and your Life is hid with Christ in God.*

These things plainly shew that the Apostles delivered the Doctrines of Christs Resurrection, as a Practical Doctrine; as a point, which, if Christians believed as they should do, it would engage them to mortifie their lusts, to die to the World, to place their Affections on Spiritual Things, to have their Conversations in Heaven, where Christ our *Head*, our *Life*, now sits at the right hand of God.

II. Great will the influence and Power of Christs Resurrection upon our Lives appear to be, when we consider that it is indeed the principal Evidence that we have for the Truth of our Religion, the very design of which is to make us Vertuous and Holy.

If any thing in the World can make a Man good, it must be a hearty belief of the Gospel. And if any thing in the World can make a Man heartily to believe the Gospel, it must be the Resurrection of our Savionr from the Dead. All that Power therefore, that the Gospel of Christ hath to make Men good; all that force and efficacy that its Arguments, its Promises, its Precepts, its Encouragement, its Threatnings, have upon the Understandings and Wills of Men in order to the bringing them to Vertue and Holiness; I say, all this may in a great measure ultimately be resolved into the Article of Christs Resurrection: For this Resurrection of his was the thing that did from the beginning, and doth now, and ever will ascertain Mankind of the Truth of Christs Religion. This was, and will be for ever, the convincing Evidence, that what *Jesus* taught was true Doctrine, that what he commanded was of perpetual

perpetual Obligation, that what he promised or threatned he was able to make good.

If Christ had not risen from the Dead, but had forever been detained in the Grave, notwithstanding all that might be urged from the Goodness of his Doctrine, and the Innocency of his Life, and the multitude of his Miracles, for the Proof of the Truth of Christianity (though yet very strong and concluding Proofs these are) I doubt it would hardly have met with that ready Entertainment in the World, that we find it did. But a great many, both then and now, would have made the same objection against Jesus Christ and his Gospel, that the *Pharisees* did of old; that is to say, That all his great Works and Miracles were done by Sorcery and Magick. And that as for the Innocency of his Life, and the great Vertue and Strictness that he expressed in his Conversation; that was only used as a Trick and an Artifice the more easily to impose upon the World. But now when it appears that that *Jesus*, who taught this holy Religion, who did those Miracles, who lived that Vertuous Life; did, after he was put to a Cruel Death, rise again to Life, and *Conversed* upon Earth for Forty Days together, and after that, in the presence of many Spectators did ascend into Heaven: I say, when this appears (as God be thanked it is evident beyond all contradiction) here is no room left for any suspicion of this nature; but all pretences of Imposture do perfectly vanish. It is impossible for any considering Man to believe Christ's Resurrection, and at the same time to doubt of the Truth of his Religion.

For thus let us reason. Christ over and over again told his Apostles that he should be put to Death, but after that, he would within three Days rise again. *Matth. xvi. 21. xvii. 22. John xvi. 16.*

Nay, he told this not only to the Apostles, but all the People; nay, more then that, he gave this as a Token, as an Evidence to them whereby they should know and be convinced that he was what he gave himself out to be, the Son of God and the great Prophet and Saviour that was to come, *John ii. 19.*

Nay, in the last place, he not only refers the Jews to his Resurrection as an Evidence of his being the Christ, but as the last and greatest Evidence that he had to give. And such as if they were not convinced by, they must expect no other, *Matth. xii. 39, 40.*

Our Saviour now laying such a mighty stress upon this point of his Resurrection, putting his whole cause (as I may speak) upon this Issue: I ask, How is it possible to imagine, that God Almighty should make these Predictions of our Saviour, good; if he was not really what he pretended to be?

If Christ had been an Impostor, it had been the easiest matter in the World to have stifled all his Pretences forever. It had but been to have let him moulder to dust in his Grave, as all other Men do, and as He, without the help of Omnipotency, would have done; and then all the World would have seen that he was a Deceiver. But now when in stead of Perishing in the Grave, he was after three Days restored to Life again, as he

he had foretold the People; nay, to a Glorious, Immortal Life; What are we to conclude from hence?

Did not God in this, appear with a Witness, as a Voucher and Approver of his Cause? Was not this a Demonstration to all the World, that Christ Jesus was no Deceiver, but that he came from God; and that what-ever he delivered was the Truth of God, and to be received as the Oracles of God? Certainly it was.

For that a Man should be raised from the Dead by any other Power, than the very Power of God; all the World knows to be impossible. The Devil, though he can do strange Feats in the natural World: Yet I never heard or read, that either he, or any of his Agents or Ministers, so much as pretended to raise the Dead to Life again. And certainly if he could have done it, he would have done it often before this, (as in the case of *Appollonius Tyaneus*, *Mahomet*, and others) and if it had been for no other reason than to baffle thereby the Evidence of our Saviour's Resurrection, and render it unconcluding.

It must therefore certainly be the Power of God that raised up Jesus from the Dead. But then to suppose that God should employ this Power for the giving Testimony to a Falshood, that he should set his own Seal to attest an Untruth, as he must be supposed to have done, if Jesus was not his Son. What an unaccountable thing is this? No Man that believes that God is Faithful, and Just, and True, and that he governs the World, can possibly imagine such a thing: For this had been to have contradicted all his own Attributes, and to have laid an invincible Temptation and Snare before all Mankind to believe an Impious Lye. You see then what an unexceptionable Proof, (nay Demonstration I may call it) the Resurrection of Christ doth afford us of the Truth of his Religion; which is the Second Instance of the Power that is in it to bring Men over to Holiness and Vertue.

III. But, Thirdly, the Power of Christ's Resurrection for the making us Holy and Vertuous will farther appear in this respect. Namely, as it is in particular, the great support of our Future Hopes; the great Pledge and Assurance of our own Resurrection and Immortality.

For if Christ be risen, then may we also be certain that we shall at last be raised by him, Because Christ is not risen for himself only, but *as the First-Fruits of them that slept*, 1 Cor. xv. Good reason therefore had St. Paul to argue as he doth in that place, *If Christ be preached that he is risen from the Dead; how say some among you, that there is no Resurrection?* On the contrary (as he urges) *If we believe that Jesus Christ died and rose again: Even so them also that sleep in Jesus will God bring with him.* 1 Thess. iv. 14.

For how can we desire to be better assured that our Bodies shall not forever sleep in the Grave, but shall at last be re-united to our Souls, and both Soul and Body live eternally in unspeakable Bliss and Happiness; I say, How can we have greater Assurance of this than by what was on this Day brought to pass in our Saviour?

We have hereby a clear demonstration that the Resurrection is possible: for Christ who was once dead is alive again, and lives in unexpressible glory, at the right hand of God. And at the same time that he rose, he raised up other Bodies also of Holy Men to accompany him in his Triumph over Death.

But that is not all. He that raised up himself and them, hath given us his solemn Word and Promise, in as express terms as is possible, that he will by the same Power raise up us also; and exalt us to the same Glory that he is possessed of. He hath told us that he is *the Resurrection and the Life*. And that *whosoever believeth in him, shall not perish, but have everlasting life; and he will raise him up at the last day*. There cannot be a stronger Proof of any thing; than our Saviour's Resurrection is of the Happiness of good Men in another State.

Which being so; how powerful a means must we needs conclude it to be, for the Reforming the manners of Mankind, and making them truly Holy and Vertuous?

Since we have thereby such a Demonstration given us of a glorious Immortality to be expected by us; what is it that can be able to hinder or divert us from a serious pursuit of those things that lead to it? What could God do more by way of Motive and Argument, towards the Persuading the World to Religion and Righteousness, than he hath done by thus ascertaining our future happiness by the Resurrection of his Son Jesus?

To be certain, that if we seriously apply our selves to a life of Piety here, we shall be crowned with everlasting Felicity hereafter! To be certain, that if we follow the Steps of our Blessed Saviour, we shall for ever shine in the same Glory and Lustre that he now doth at the right hand of his Father! To be able positively to say, *I know that my Redeemer liveth*, and I know that if I live as he did. I shall for ever live with him; and tho' *it doth not yet appear I shall be like him*! O what noble Thoughts, what brave Resolutions is this able to inspire us with? What Difficulties shall we be afraid of? What Labours shall we not willingly undertake? What Temptations shall we not easily vanquish in the Project of such an eternal Crown of Glory, as awaits us, and is secur'd to us by our Lord Jesus?

O happy we Christians that have so clear a Revelation of those things *which God hath prepared for them that love him*, those things *which eye hath not seen, nor ear heard, neither did they enter into the heart of man*. Blessed, for ever blessed be our Lord Jesus Christ, that hath *begotten us again to this lively hope by his Resurrection from the dead*.

O what mighty Encouragements have we to set our selves against our Sins, and to labour after the Perfection of Vertue, in comparison of what those have who are ignorant of our Saviour's Resurrection, and who know nothing of the other World but by the uncertain conjectures of their Natural Reason?

If we had no other assurance of the Immortality of the Soul, and the rewards and punishments of another life, but what is afforded us by the
light

light of Nature, and the deductions of Philosophy ; I doubt we could n^o ver expect to see any great Reformation in our manners.

Some of the Philosophers have indeed to their immortal Fame, asserted the truth of these things : But then others of them have as much made it their Business to run them down. And as for those of them that spoke the best concerning the other World, yet God knows, their Discourses upon this Argument (as will appear to any that reads them) are generally very uncertain, and altogether conjectural.

But admitting their Reasons to be strong and conclusive (as I am far from denying that the *Souls Immortality* is demonstrable by the Light of Nature) yet there are generally these two Inconveniencies in the Arguments they make use of for the Proof of this matter, which render them in a great measure ineffectual for the Reforming Mens lives.

First, They are generally of so great Subtilty, so Nice, so *Metaphysical*, so much above the reach of ordinary Capacities, that they are useless to the greatest part of Mankind, who have not understandings fitted for them.

And *Secondly*, They have this inconvenience likewise, that a Man doth not see the Evidence of them, without actual attention to a long Train of Propositions ; which attention it may be, when a Man most stands in need of their Support, he shall neither have the leisure nor the humour to give.

But now the Christian Method of proving another life, is quite of another strain, and wholly free from these Inconveniencies. That Demonstration which Christ has given us of a glorious Immortality by his Resurrection from the Dead, as it is infinitely certain and conclusive ; so it is plain and easie, short and compendious, powerful and operative. No Man that believes the matter of Fact, can deny the Cogency of it : Men of the meanest Capacities may apprehend it. Persons in a crowd of business and in the midst of temptations may attend to it. And it hath this Virtue besides that, it leaves a lasting impression upon the Spirits of those that do believe and consider it.

Thanks therefore to our Lord Jesus Christ for this excellent Instrument of Piety, that he hath given us by his Resurrection. Everlasting Praises to his Name, that he hath thus *brought Life and Immortality to light by his Gospel*. This very thing alone was there nothing else to be said for the Christian Revelation, would sufficiently justify both the Gospel it self, and our Lord Jesus the Author of it, to all Mankind ; nay, and effectually recommend his Religion, above all others that ever were taught, to all Persons in all Nations of the World.

IV. *Fourthly* and Lastly, There is still a further Blessing comes to us by our Saviour's Resurrection from the dead ; and in which is chiefly seen and expressed the great Power of it for the making us Holy and Virtuous. That is to say, Unto it we do Principally owe all that supernatural Grace and Assistance by which we are enabled to vanquish our Corruptions, and to live up to the Precepts of our Religion.

As Christ by his Resurrection did oblige us to *lead new Lives*: As Christ by his Resurrection did demonstrate the truth of the Christian Religion, which is wholly in order to our *leading new Lives*: As by his Resurrection he cleared up to us the certainty of our future State, and thereby gave us the greatest motive and encouragement to *lead new lives*: So in the last place, by the same Resurrection he acquired a Power of conferring Grace and Strength and Influence upon us, by the Virtue of which we are in Fact enabled to *lead new Lives*.

Tho' Christ by his Death reconciled us to God, and procured the Pardon of Sin for us; yet the actual Benefit of this Reconciliation, the actual application of this Pardon, did depend upon our performance of certain Conditions. Which Conditions were, that we should mortify all our evil Affections, and frame our Lives suitably to the Laws of the Gospel. But now the Grace and Power by which we are enabled to do this, was not the effect of Christ's Death, but of his Resurrection.

It was *when he ascended up on high, and led Captivity Captive*, that is, when he had vanquish'd Death, which had vanquish'd all the world before: It was then (as the Scripture assures us) and not till then that he was in a capacity of giving gifts unto Men. It was not till he was glorified, as St. John observes, that *the holy Spirit was given*.

Hence it is, that we every where find the Apostles every way attributing the business of Man's Justification and Salvation, as much or more to Christ's Resurrection, than to his Passion. *If Christ be not risen* (saith St. Paul, 1. Cor. xv.) *your faith is vain, ye are yet in your sins*. Indeed, if Christ had perished in the Grave, we had still had all the load of our Sins upon us; because we had had no assurance that God had accepted the Attonement and Propitiation which he had made for them. And much less could we have promised to our selves, that we should have been assisted by any Divine Power for the subduing of them.

Again, the same St. Paul tells us, *Rom, iv.* that *Christ was delivered for our Sins, and raised again for our Justification*. Christ's Death was the Sacrifice, the Satisfaction for our Sins. But it was by the means of his Resurrection, that the Sacrifice and Satisfaction is applied to us, and we for the merits of it become justified before God.

Lastly, to name no more Texts, *Who* (saith the same Apostle, *Rom. viii*) *shall lay any thing to the charge of God's Elect? It is God that justifieth: Who is he that condemneth? It is Christ that died, yea, rather that is risen again; who is even at the right hand of God, who also maketh intercession for us*.

Here then is the great Power of our Saviour's Resurrection to make us good. Christ being risen from the Dead, hath all Power given him both in Heaven and in Earth. God, as St. Paul expresseth it, *hath put all things under his Feet, and hath given him to be head over all things to the Church*, Eph. 1. 22. Now in the fulness of that Power that he is invested with; as he doth on one hand, with never-failing Efficacy make continual Intercession for his Church, and every Member of it: So he doth on the

the other hand, out of the fulness of that Power, do give and communicate so much Strength and Grace and Assistance of the Divine Spirit to all Christians; that if they make a good use of it, they shall not fail to perform all those Conditions of Faith and Repentance and a Holy Life, that are required of them, in order to their being made actual partakers of all those unspeakable Benefits, which he purchased for Mankind by his Death and Sufferings.

Christ by his Resurrection is become both our High Priest and our King; both our Advocate and our Lord. By that Power which he then obtained, as our Priest and Advocate he doth with Authority recommend us and all our concernments to his Father. As our King and Lord, he rules and governs us; he takes care of us; he provides for us; he represses the insults of his and our Enemies, and defeats all their Attempts against us; and lastly, he supplies us from time to time with such a measure of Grace and Strength, and influence of his Divine Spirit, as he sees is needful or proper for our Condition.

If all this now that I have said be the effect of our Saviour's Resurrection, as it certainly is: Must we not needs own that there is a mighty Power in it for the making us good? What can any Man among us, that professeth to believe that Jesus was raised from the dead, say for himself, if he leads a Wicked Life? What Apology can he make for the continuance in his Sins? Will he say that the Temptations to Sin are too strong for him? that he wants Grace, and Strength to overcome his evil Habits? and that thro' the Corruption of his Nature he must of necessity remain a Slave all his Days to his Passions and Appetites whether he will or no? Why in saying this, he forgets that Christ is risen from the Dead. For if he did remember that, he would remember also, that there is a Vertue and Power, above that of corrupt Nature, which he as a Christian may easily come by, if he seriously seek after it: Namely,

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The Grace and Strength of the Holy Spirit of God which I have been speaking of, which Christ upon his Resurrection obtained the disposal of; and which he never fails to send down upon every Soul that heartily prays for it; and when ever he gives it, he gives it in such measures, that a man may certainly be the influence thereof, overcome all his evil and corrupt Affections; or if he do not, it shall be entirely his own fault.

O what a mighty Comfort and Encouragement ought this to be to all those that heartily desire and endeavour to be good! All such may with boldness approach to the Throne of Grace, and confidently open their wants, not doubting of such Relief as is most convenient for them. Our Saviour is risen, and sits at the Right hand of God. He that loved us so dearly as to die for us, is now entered into his Kingdom, and is able to grant us whatsoever we ask.

Do we find our selves burdened with our sins? Do we want strength to resist Temptations, and to master our strong Corruptions? *Our Saviour is risen, and now and ever liveth to make Intercession for us.* Let us fly to him for Succour, let us beg a Portion of that Grace and Holy Spirit he hath purchased for us. We may rest satisfied he will hear our Prayers, and derive such vigour and influence upon our Souls, that we shall in due time, by the means thereof vanquish and triumph over every thing that opposeth us.

We cannot in any wise doubt of his Power, for God by raising him from the Dead hath made him both King and Priest, hath exalted him to the highest Authority and Dignity both in Heaven and Earth. We cannot doubt of his good Will, for he that underwent so many Difficulties and Agonies for us in the days of his Flesh, cannot forget those whom he hath ransomed with so great a price, nor suffer that Power which God hath given him, to lie by him unemployed.

To conclude, Let us not faint; Let not our hearts be